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O TEMPORAI O MORES!

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12
The best NEW-YEAR'S GIFT

FOR A

PRIME MINISTER.

Being the substance of TWO SERMONS
preached at a few *small* Churches only, and
published at the repeated request of the con-
gregations.

By the Rev. WILLIAM SCOTT, M. A.

Late Scholar of ETON.

Printed for J. WILKIE, *St. Paul's Church Yard*;
G. ROBINSON, *Pater Noster Row*; H. PARKER,
Cornhill, near the Change; J. SWAN, opposite
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Gentleman for one of our *NORTH AMERICAN*
COLONIES. Entered at *STATIONERS HALL*.

O TEMPTATION O MORE

The NEW-YEAR'S GIFT

PRIME MINISTER

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preached at a few weeks' intervals only, and
published at the repeated request of the con-
gregation.

By the Rev. WILLIAM SCOTT, M.A.

I feel Scholar of A. F. O. V.

Printed for J. WILKINS, 21, FINE-CHURCH STREET;
G. ROBINSON, PATR. NEW-BURY; H. PARKER,
Cambridge; near the Church; J. BARNES, opposite
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COLONIALS. Printed at STATIONERS' HALL.

TO
LORD NORTH,

PRIME MINISTER OF ENGLAND.

MY LORD,

AS you are THE ATLAS of the *State*,
it's *religious* and *moral*, as well as
civil and *commercial* concerns, are intrusted
to your care; and therefore this SKETCH
of *The Times* can so properly be addrest to
No One as *Yourself*. Give me leave then
to begin my *Address* to your *Lordship*
(with only altering *one* word) in the four,
well-known, beautiful Lines of HORACE
to the Emperor AUGUSTUS.

"Cum tot sustineas & tanta negotia, solus;
" Res ANGLAS, &c."—

To the ROYAL FAVOUR, *My Lord*, You
owe what You *are*—What You *should* be,
"The *Guardian* of the Kingdom's MO-
RALES as well as her *Revenues*:" and what
You

You may be if You will, "The greatest and best PRIME MINISTER from the time of your Predecessors CARDINAL WOLSEY, &c. down to Mr. GEORGE GRENVILLE, is now my business to point out to you. Among all the PLANS then, which have been ever offered to your *Lordship's* consideration to improve the interest and welfare of *the Kingdom*, I appeal to all honest, worthy, and good men, if you ever had one equal to THIS which I here offer in the following *Discourse*, as an *Hint* only, and taken from the famous PROJECT, PROPOSAL, or PLAN, for the advancement of RELIGION and MORALITY in *this Kingdom*," of a late celebrated *Statesman*, as well as *Divine*.—Now, by putting this excellent PLAN of his into execution as soon and as much as you can, you may be, what I just now said, "The greatest and best of PRIME MINISTERS!" as *their* PLANS are limited only to *this* world, whereas the PLAN now before you, extends to the *next*. But, alas! *My Lord*, I do most strangely forget myself: the *next* world did I say? I retract that expression—for why do I mention it in a *Nation*, that seems by the daily practices of too many by far, of all Orders, Ranks, and Degrees of People, to have banished *all* thoughts of it? You see then how You may be, if you will, the

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Hercules to cleanse this *Augean Stable*; and have in *your* hands, if You *will* use it, the *Sword* of *Alexander* to cut this *Gordian Knot*! But here, I suppose, *My Lord*, I shall have the old, usual *plea* thrown out against the *PLAN*, as was done by *LORD OXFORD* and the *then* *MINISTRY*, and afterwards by *SIR ROBERT WALPOLE*, *D. of NEWCASTLE*, and so on, "That the *Times* and *Reasons* of *State* will not admit of it;" if so, I am sorry for it, and so must every *honest* *Man* be in the whole Kingdom. However, this will do for the same reason, I suppose, in the *Body Politic*, as *some* *Physicians* urge the *Nerves* and *Bile* in the *Body Natural*; and indeed, the *first* has resembled the *last* by much too long. An *Ulcer* has over-run it from *head* to *foot*! (the *King* and *Queen*, God preserve them! excepted) and unless some strictly-*honest* *STATE-SURGEON* arises, for as to *skill* there wants none; and will, with the intrepidity of the *Eagle's* eye, and the boldness of the *Lion's* heart, take the *knife* in one hand, and *caustic* in the other, and *cut* and *burn* all before him, till he has *prob'd* the *wound* quite to the *bottom*, (for, otherwise, it is only *skinning* it over) there may be a most violent *shock*, if not an *end*, to THE *CONSTITUTION*. Our recovery is not only extremely hazardous,

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but

but also, humanly speaking, almost impossible; and therefore, *My Lord*, unless a general and speedy reformation of the *Religion and Morals* of this Kingdom takes place by the *Divine Assistance*, what *England* may be in the beginning of the next century, if not *before*, every one who is a *real Friend* to his *KING* and *COUNTRY* must dread to think!

“ *Hinc illæ Lachrymæ!* ”

For whatever *others* may pretend to say, it is the firm persuasion of myself, and all good men, “ that there is not only a “ *general Providence* over *Nations*, but “ also a *particular one* over *Individuals* ; ” notwithstanding what a late learned *Compiler* of some *Voyages* has suggested to the contrary.

I have been urg'd, *My Lord*, to address the following *Discourse* to you from no *worldly* motives whatsoever; but entirely from a most sincere and hearty zeal for my *King* and *Country*, your *Lordship's* honour in *this* world, and your happiness in the *next*: and yet, don't think that I mean to *flatter* you. If I am guilty of *flattery* at all, (as *some* people say) it is to the *King*, not to *yourself*; but if so, it is for a very good reason—because (Heaven's bless him!) “ *he has nothing* in his power to give.” You, *My Lord*, who have every thing

thing in *Church* as well as *State*, I would scorn to flatter; the very *thought* itself I detest and abhor: and yet, I hope I have not shewn myself, either here or in my *Sermon*, to have been an *entire* stranger at "The *Altar of the Graces*." This *Dedication*, therefore, is *not* by way of incense at the shrine of your *Lordship's* power; for though I am *less* than the *least* of all *Curates*, *City* or *Country*, and have been in *Orders* now almost *thirty* years, *without* *Preferment*, or ever the least expectation of it, yet give me leave to tell you, *My Lord*, one thing as a matter of fact: "That it is *not* two years ago when I was offered some of the *first* and *best* pieces of *Preferment* in the *Church*, by a *certain* Gentleman near one of the *Squares*, in great connections with Men in *Power*; but were offered in *such* a manner, as no *honest* man would dare to accept: and therefore, though I had the *honour* of having them offered to me, yet (thank God!) I had the *grace* to refuse them." No, *My Lord*, let me ever be *without* *Preferment* with a good Conscience, infinitely before being possessed of *Canterbury* itself with a *prostituted* one! I have neither the pleasure nor honour of being known to you, but am no stranger to a *certain Gentleman** in

* Mr. GRAY COOPER Secretary to the Board.

your *Lordship's* department of the *Treasury*, with whom I was, about twenty-three years ago, seven years at *Trinity College* in *Cambridge*. A few words more, *My Lord*, and then I will relieve your patience: Upon the brightness of your character in *private* life, as an *husband*, *father*, *master*, &c. your very enemies will not attempt, I believe, to cast even one injurious or invidious shade; so far, *My Lord*, I honour you.—In *public* life, as a *Prime Minister*, *Politician*, *Financier*, &c. as your *Lordship's* candour will excuse my silence on *these* points, so I leave them to be decided by *those* who are best able to determine them. You are now arrived, and early in life too, at the very *ACME* (as the *Greeks* call it) of greatness; and so we may well conclude, that you are the *primum mobile* of this great machine the *State*. But forgive me, *My Lord*, for once, if I err in asking a question or two, and offering an *hint*: Is there not one, in particular, and *two* or *three* others as from him, who oyl all those springs which You only seem to move, and accelerate or retard the wheels of *State* as may best suit his or their projects? If not, How shall we account for all those evils, *distresses*, *grievances*, and *oppressions*, which have befallen this poor, unfortunate Kingdom, not long after the year *One thousand seven*
hun-

hundred and sixty? when no *Prince* upon earth ever came to a *Throne* (and most deservedly so) with a more meridian splendour, “the *hearts* and *souls* of all his subjects.” But, Oh! *My Lord*, we can’t sufficiently lament that this fair and goodly *Cedar-tree*, the pride and glory of the *national* forest, under whose shade we thought to have long and happily rested, should so soon have been nipt and chill’d in the love and affection of his subjects, by this rough and inclement *Northern blast*. You serve, *My Lord*, one of the best and most worthy *Masters* in the world; who still lives in the hearts and affections of his *People*; and therefore they can the more easily and tenderly overlook his *præ-dilection*, occasioned by *prejudice of Education*. In *gratitude* to him, therefore, and in *honour* to yourself, do you neither mislead him, nor (if in your power) suffer him to be misled. You are too well versed in history and mankind, *My Lord*, to be told, “That *Favouritism* will never do in any Kingdom long, but in *England* especially.” Remember *Sejanus*, and forget not *Mortimer* and *Buckingham*: Emancipate, then, your *Royal Master* and yourself from the fetters of him in which you have been too long detained; and confine him and his *Junto* to a gentle banishment in his own Island. Hence *England* may, perhaps, see

see her *balcyon-days* once more; and so you would be the better enabled to execute this *Plan* to your own immortal honour, and the welfare and happiness of our *King and Country*. In the mean time, *My Lord*, give me leave, however, to indulge myself in the pleasing *thoughts* of seeing the Kingdom *somewhat* reformed by your *Lordship* (under *GOD!*) as to its *Religion, Morality, and Virtue*, in joining with the late learned and excellent *Lord Roscommon* in part of his wish on another occasion, and with which I now take my leave.

“ Oh! might I live to see *that glorious*
“ *day,*

“ And sing *Te Deum* thro’ *the sacred*
“ *way!*”

I *then* with pleasure should resign my
breath,

And gently sink into the arms of *Death*.

And am, *My Lord*, with all due respect,
and best wishes for your *Lordship's* health
and happiness in *this* world and in the
next,

Your most faithful and obedient,
(though unknown)

Humble servant,

New Year's Day,

1774.

WILLIAM SCOTT.

A N
A D D R E S S
T O
T H E R E A D E R.

THE author of the following *discourse*, having too much reason to think that it has been *strangely* represented by *some* who have heard it from the *pulpit* to his brethren *the clergy*, whom he would *not willingly* offend: has now brought it to the *bar* of the *public*, to plead *its own* cause, and where it must be *absolved* or *condemned* by the *verdict* of their just and impartial determination. He only begs leave to defend *himself* thus far, by assuring *the reader* very faithfully, "That neither his *preaching* or *publishing* it, was by any means the result of a conceited *singularity*, as a *clergyman*, nor of
a low,

a low, paltry *pride* or *vanity* of being an *author*: but entirely to an honest and hearty *endeavour*, as his *last* effort, to rouse the attention of *the ministry* to *something else* besides *themselves*, in order to revive the *expiring cause* of *the religion* and *morals* of his *country*!"—The suspicions of his *brethren*, arising from the above *mis-representation* of it, he takes to have been the *chief*, if not *only*, reason of his having been refused the pulpit at so many *capital churches*. His regard and tenderness, therefore, for *them*, as well those who *refused*, as those who *granted* it; will, he doubts not, be a sufficient apology with *the reader* for his *concealing* the churches. As to the *respectable* and *worthy* part of that *venerable body* of men, he very highly honours them, and ever shall: and, as to the *Macaroni* and *Jessamy sprigs* of *divinity*, with their *curled pates* (frosted o'er like a *twelfth-cake*) to be sure he honours *them* too, as the very *worthy* successors of so much *Apostolical gravity* and *dignity*!—He is well aware of what censures he shall incur by this *sermon* and *dedication*, from many of the *venal* part of *the laity*, as well as *some*, perhaps, of *the clergy*: but this, with many other things, give him not the least concern; for (thank God!)

God!) "He has neither *hopes* nor *fears* from any man living whatsoever."—

What his principles are, *religious* or *political*, or, whether he has *any* principles at all, he supposes to be of very little, or no, concern to *the public* from such a very obscure and insignificant a person as *himself*!—He, therefore, wants not to make the least boast or parade of either his *orthodoxy* in the *church*, or his *patriotism* in the *state*: but hopes that the candour of *the public* will allow him to say thus much of *both*, "That (separate from his *profession*) he looks upon *the church of England* to be the most truly *primitive* and *apostolical*, and therefore, the *best constituted* church this day upon the face of the whole earth! and, *in* which, however *unworthy* a member he may have lived, he shall also die;" and, as to the *state*, "What *little* he has, together with his *life*, are, and ever shall be ready to be laid at the feet of his *king* and *country*!" Let *ancient* or *modern patriotism* say or do more!—*The clergy*, he knows, are reckoned and reviled by too many of their *enemies*, as only "*dumb dogs*:" (in the *prophet's* expression).—As to *his own* part, they may call him a *surly*, *snarling*, or what *dog* they please,
if

if they will but allow him to be an *honest dog*: as he means *not* to *bite*, or even *bark*, any further than to be a watchful one: (as every *honest dog* ought to be) and to give the alarm against *evil* or *negligent ministers* either in *church* or *state*. He finds that he is accused of ill-will and envy against a *certain* nation both in his *dedication* and *sermon*; but he begs leave to assure them, that it is very unjustly: as he bears a general love and good-will to *all* mankind! He only wishes, “ that their *great patron* would *not* add to the number of *monopolists* in this kingdom, as God knows, and the *nation* feels it fatally enough, that we have by far *too* many already:” and, “ that *his own* countrymen might be suffered now and then to go *snacks* with them in the disposal of *pensions* and *places* both at *home* and *abroad*!” If he has been in the least instrumental, by this *sermon*, or *dedication*, even to give an *hint* either to men *in* or *out of* power, to execute this *plan* for reforming the *kingdom's religion* and *morals*, as the necessity of it is daily seen and felt: be *their's* the praise, and *his* the only reward, as he looks for *no other*.—As he has had the *honour* of being frequently mistaken for a *certain name-sake* of his, the *supposed Author*

thor and *vender* of *political drugs* under the signatures of *Anti-Sejanus*, *Old Sly-Boots*, &c. so he should be upon the tenter-hooks of *pain* and *vexation*, to hear that any illiberal reflections, or harsh and cruel censures, should, at any time, fall upon *him*, to affect his ease and tranquility by day, or his soft slumbers and sweet repose by night: He therefore thinks it his *duty* to inform *the public*, "That this *very worthy* and *respectable* Gentleman has *not* the least hand, or is any ways concerned whatsoever in this *Dedication*, *Address*, or *Sermon*," and hopes that this caution will prevent any stain from falling upon that *immaculate* character; the *supposed* pupil, croney, and friend of that *Scipio* and *Alexander* of a Man for *Continence* and *Chastity*, "the *pious* and *virtuous* Lord "Sandwich." No man in his senses would *willingly* incur the ill opinion and dislike of the *worthy* and *valuable* part of mankind, and thereby create *enemies* to himself: but to see an honest, well-meaning *Prince* *deceived*, *misled*, and *abused*, and *one's Country* *exposed*, *injured*, and *insulted* by a *Cabal* or *Junto* of Men, who are only *modernizing* ancient *Patriotism* so far, as "to be laughing at others for a parcel

parcel of *fools*; because they don't take *them* to be a parcel of * * *."

" *O hiatus valde deffendus!*"

and to stand by as a *tame, silent, and cowardly* spectator, for fear of hurting one's interest, [by offending *some* people; would favour *too* much of the *present selfish* age, and is what no *honest* man can ever forgive himself. And therefore, after all, the *Author* of this *Dedication, Address, and Sermon*, has, at least, *this* pleasing consolation and heart-felt satisfaction, "That *those* who are *enemies* to *him*, or to *them*, must, to be sure, be "The *right trusty* " and *well-beloved* friends to their King " and *Country*."

The Author begs the Reader's Indulgence in the following Errata which escaped his Attention.

Page 21, line 22, for CHURCH read CHRISTIAN.

Page 25, line 16, for *overturned*, read *overwhelmed*.

Page 32, line 7, for *consequently*, read *constantly*.

SERMON

A

S E R M O N.

ECCLESIASTES, ch. vii. v. 10.

Say not thou, "What is the cause that *former* days were BETTER than *these*?" For thou dost not enquire wisely concerning this.—

SINCE human nature and conduct have been much the same in *all* ages of the world; it will be of no great service to us to enquire of *antiquity*, "Whether *former* times have been BETTER or WORSE than the *present*?" And, for any one to pretend to say, that other nations now living, are BETTER or WORSE than *ourselves*, is saying much more than he can prove: and, grant-

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ing even that he *could* prove, " that *they* are much *worse* than *we* are," yet this is no justification to us now, as a *nation*, nor will it be so to us hereafter, as *individuals*, at the LAST and GREAT DAY of accounts! But however, I am very certain of this, that it is high time for us to be much *BETTER* than we are, both as a *nation*, and as *individuals*.—

Whoever, then, has a *true* regard for the honour and welfare of CHURCH and STATE, which are *both* so happily establish'd by the ancient laws of this kingdom, as to make us the *pride* of our own, and the *admiration* and *envy* of all other nations, and so nicely compacted with each other, that, like a building most curiously framed, they *must* stand or fall together: and if he has but a tolerable share of *history*, and will fit down with a serious concern to consider the *present* state of *this* nation, as to its RELIGION, MORALS, and VIRTUE, must lament to see how exactly it resembles the *Grecian* and *Roman* empires, when *they* were drawing towards the point of *their* dissolution! That general *deluge* of LUXURY and PRIDE—PROFLIGACY of MORALS, an OPEN and AVOW'D CONTEMPT of THE
I DEITY

DEITY—INFIDELITY, BRIBERY and CORRUPTION, which overflowed them just before *their* ruin, is but too glaring a picture of *this* nation, and therefore, too sad and disagreeable to the eye of every *true* BRITON to behold with the least satisfaction!—

AS TO RELIGION and THE SACRED WRITINGS, we are come to *that* pass *now*, that you may *blaspheme* your God, *revile* your KING, *think* what you please, and *speak* what you think, and no one take any notice of it! But in all *other* respects, as to MORALITY, VIRTUE, TRUE PATRIOTISM, and COMMON HONESTY, we feel every day the dismal effects of an *iron* age, while we in vain wish for the return of a *golden* one!

As this little *island* of ours is separated from the *Continent*, it seems, by its peculiarly happy situation, to have been originally designed by PROVIDENCE, to make its inhabitants completely happy within themselves, were they but *sensible* of their happiness, and *knew* how to value it aright! But God, in his just judgments! is pleased to let a *curse* go forth upon *some* nations, for their being so wilfully blind, as that they will *not*

see their own happiness, and pursue them, till they are ripe for an entire destruction! How far this may be *our* case, (and much sooner, perhaps, than we imagine) God himself only knows, if it is not timely prevented by a *national* repentance and reformation! Oh *England!* how art thou fallen! and how shamefully and basely corrupted are thy *sons* and *daughters* from their primitive *piety*, *virtue*, and *integrity*!

We are daily talking that we wish to see BETTER TIMES, (and it is *our own* fault if we do *not*) but as we seem to be going on, *that* is never likely till "the final restitution of all things, at the end of the world!"

That the *present* times are extremely bad, is *too* well known, and *too* sadly and fatally felt by all in general! and, therefore, no wonder to hear such daily complaints that they are so; but *this* is *wholly* owing to *ourselves*! Hence, it is not so very difficult, as *some* people may pretend, to find out a way both to remedy the *complaints* of "the times," and to remove the *cause* of them.

Now, in order to do this the better, I shall strike at the very root of all our *evils*, *distresses*, *grievances*, and *oppressions*

at once: by saying, "That there is but *very little*, or *no*, RELIGION left among us!" by which I mean, "A FEAR OF GOD, and a BELIEF OF A FUTURE STATE OF REWARDS and PUNISHMENTS." Our *great* people are (*too* many of them! *above* all RELIGION, and our *little* people are as much *below* it. What *small* remains of it are still left among us, are to be found only, or however, chiefly, among our *middle* sort of people: and even *there*, I fear, it is *too* much and sadly corrupted! Now, if a kingdom has such very little notion of living in the *fear* of GOD, can it possibly be any wonder that they live in no sort of fear of *man*? But by *far* too many going daily on in those iniquitous and infernal practices, which seem "*right* in their own eyes, as tho' there was *no* JUDGE in *Israel*."—

As to our *nobility* and *gentry*, they have TWO EXAMPLES before them, who, as they are the *greatest*, so, are the *best* in all *conjugal*, *parental*, *domestic*, and *social* virtues! infomuch that they are both the *glory* and *reproach* of *those* that are about them!—Was I to consider this subject of "THE TIMES" *particularly*, you might well think me tedious indeed, but though it is so great and extraordi-

nary, I shall endeavour to be as full, and yet as short, as possible, and, therefore, beg your patience.

I shall now, then, state the case of *this* nation very fairly and honestly with you, by shewing, “ that the *grounds* and *causes* of all our *complaints* of THE TIMES, will be found to arise *entirely* from OURSELVES : *i. e.* from a *want* of RELIGION among us throughout the *whole* kingdom in general, and it's CAPITAL CITY in particular: which, like all other *capitals*, in MORALS, as well as *trade*, *arts*, and *manufactures*, have great influence upon the rest of their respective kingdoms.

I shall, in the first place, therefore, hint only at things in general, by way of question; and, in the second and last place, point out a *method*, which, *if* quickly and carefully practised, would (under God!) most effectually *reform* the nation, and restore it to its *ancient* state of RELIGION, MORALITY, and VIRTUE.—

To begin, then, with our *nobility* and *gentry*—for according to *their* examples, good or bad, the *middle* and *lower* sort of people are observ'd to form their lives and conversations. I have already just mention'd, “ that *they* have two excellent

EXAM-

EXAMPLES at court before their eyes in all *conjugal, parental, domestic, and social* virtues;" and yet don't mistake me, and think that I am putting on the *courtier* here, in speaking this by way of *flattery* only—I detest even the *thought* of such *low, mean, unmanly, paltry, pitiful* behaviour—I appeal to *yourselves* for the truth: and especially to *those* who are daily about their persons. I would, therefore, only ask "do *they* imitate THEM (*in general*, I mean) in these amiable virtues and qualities?" If so, pray now, "how comes it to pass, that DIVORCES, SEPARATIONS, and such like, have, of late, been so very frequent in *Doctors Commons*, and *other* courts of justice?" And why such complaints of each other's injuring the honour of *the marriage bed*, and too often disgracing themselves with *those*, by much their *inferiors*?"

Again—"Do *those* shew themselves true friends to *their* KING and COUNTRY, by complimenting THEIR MAJESTIES on their birth-days, at court, in dresses of *French*, or other *foreign* manufactory?" And, "can this possibly be for the *honour* and *interest* of *their own* COUNTRY, by insulting their SOVEREIGN in *this* manner?"—Are *they* just and regular in their

payments to *those*, on whom they depend for the very *necessaries* and *conveniencies* of life ?” And, “ are these debts paid before what *they* are pleased to call debts of HONOUR at the *gaming* or *card-table*, which is only another term for *injustice* and *villainy*”?

As in the *best* governments the *worst* corruptions are *too* apt to prevail through the base and artful intrigues of men of *ambition* and *avarice* ; what must we think will be the certain consequences, in time, of *that* government, where “ *corruption* itself is made a *necessary* part of it ?” a maxim, so weak and absurd, as well as wicked, that it will destroy the very *best* constituted government upon earth !—I must confess, for *my own* part, I am as far from being the *least* friend to *politics* from the *pulpit*, as any man living : nor would I, much *less*, be even *thought* to blow THE HORN of *faction* and *sedition*, from this *sacred* place ! but, when we are endeavouring to heal a *sore* in the body-*politic* as well as *natural*, every *honest* surgeon will always probe the wound to the bottom, by the *knife*, or *caustic*, in the *one* case, as well as the *other* ; and therefore here, I would only just ask again, “ Is it for the *interest* and *happiness* of
of

of any nation to suffer such a *Machiavelian* maxim *still* to prevail ? to let a parcel of little, mean, paltry *boroughs* (the *fungous flesh* of THE CONSTITUTION) to be represented IN PARLIAMENT, while places of such immense consequence to TRADE (which is the *life* of *this* nation) are left *without* representatives ! And, “ what must the representatives of such beggarly places be, but slaves to the nod of A MINISTER, to carry on either his ARBITRARY or PACIFIC system of *corruption*, whether he is “ THE REAL MINISTER,” or only “ THE OSTENSIBLE ONE,” as he is now called : *i. e.* “ one who is hung out by ONE or MORE behind *the curtain*, only as THE SIGN of a *Minister* ? ” — Is it for the promotion of *just* and *honest* principles in a nation, of *learning* and *merit* in the church, and of *industry*, *skill*, and *integrity* in the State, for places in the one, and *preferments* in the other, to be exposed to *sale*, and *publicly* too in our daily newspapers ? ” “ Is there no *perjury* committed by those of the *clergy*, who purchase livings for *themselves* with *their own* money, either *directly* or *indirectly* ? ” And “ ought not our *bishops*, the governors of the church, to get an act pass'd, either to abolish the OATH against *simony*, or to put an

an absolute stop to such a *scandalous* and *iniquitous* sale of them?"

Again—"Is it likely for the *morality* and *virtue* of a kingdom to last long, when such a multitude of places of *diversion* and *dissipation* of people's *time* and *money*, are suffered by THOSE at the *helm* of affairs, (who ought to be the guardians of a kingdom's MORALS as well as her *revenues*) to enervate the bodies and unhinge the minds, not only of the CAPITAL CITY, in particular, but also the *whole kingdom*, in general, and *that* even in the solemn time and season of *Lent* too! *Formerly*, indeed, in *this* nation, VALOUR and a TRUE sense of *honour*, which disdained even the *appearance* of any thing that was *mean* and *base*, was the characteristic of our *men of quality* and *gentry*, and VIRTUE and MODESTY were that of our *women*: but NOW, *vice* and *villainy* have entirely lost their names! "ADULTERY is NO *crime*," and "KILLING is NO *murder*!" And, "are the above-mentioned graces of both the sexes, which so much elevate and dignify them, likely to be continued at such *diabolical* places as MASQUERADES and the GAMING-TABLE?"—"Is the *present* mode of education at our academies, large schools,

schools, and others throughout the kingdom, and at our TWO UNIVERSITIES, for the rising generation of the *men*: and our *French* and *other* boarding-schools, in and about this GREAT CITY in particular, and the *nation* in general, for the rising generation of the *women*, so happily calculated and formed for improving the *morals* as well as the *learning* of children now-a-days?" If so, "How comes it to pass, that we hear such frequent and daily complaints from *fathers*, *mothers*, and *guardians*, "that they scarce know where to put the *one* part of the sex, to secure their *morals*, as well as improve them in *learning*:" and the *other* part, "that they learn nothing but *pride*, *folly*, and *extravagance* in *dress*, and of every *other* kind whatsoever?"—Is it either for the *interest* or *honour* of a nation for its *nobility* and *gentry* to be drawing every year such immense sums of money out of it, and lavishing it away *abroad* on their vices and follies, under the notion of "travelling into *foreign* parts, and seeing the world;" where, from the ignorance of *their own* nation (through the rawness and inexperience of their youth, just, as it were, thrown out of their mother's *laps*) and false notions imbibed in it, they
are

are sure to glean up every weed of vice and folly which falls in their way!"—
 "Is it politic and prudent, again, in our *middle* sort of people, to send *their* children over to *France* for education in their *nunneries* and *convents*: where, however advantageous it may be to parents for cheapness, and other respects: yet, is it so, for forming and fashioning their young and tender minds in the principles of *religion* by *Those* who are well known to be quite of a most *opposite* persuasion?" and, therefore, they would be much safer in *that*, and every *other* respect under the eye of their parents and guardians at home. And now, even from *these* two or three questions, "does it not *too* plainly appear, (and well for *us* if not *too* fatally felt a few years hence!) that our *French*, and *other* foreign, *fashions*, have done us infinitely more mischief towards our *ruin*, than all their *wars* with us (thank God!) have been ever able to do?"—And yet, don't mistake me, again, in what I *have* said, or *may* say of our *nobility* and *gentry*, as tho' I was only taking a pleasure in censuring their conduct; far from it! very far indeed! On the contrary—I am so far from taking pleasure in "speaking evil of *dignities*," that I would
 most

most gladly draw a veil over their foibles and follies, did they not appear in *some* instances *too* flagrant to with-hold our silence! I am only asking a few plain questions, as to the *generality* of them and their proceedings: which I leave to *those* to answer, who *best* understand them. There are *some* amongst them, of *both* sexes, whose virtues and graces not only add a lustre to THE CORONET, but also elevate and dignify HUMAN NATURE!

Again, "Is it for the honour *abroad*, or the interest and happiness *at home*, for any nation to be so frequently removing *Those* from their *offices* in the *State*, who have approved themselves worthy by their *skill* and *integrity*? If men are *fit* for their places in the various departments of *State-affairs*, the *law*, *army*, or *navy*, "Why are they removed?" If not, "Why are they put in?" Now these two questions are much more easily asked, perhaps, than answer'd; and therefore, I would ask only how far the next question will give an answer to them; "Are not AMBITION and AVARICE suffer'd by Persons *themselves* as well as by *others* to prevail *at court* and throughout the *kingdom*?" If so, the case is plain—and *these* are

are the two great engines of mischief, which not only set *courts*, but also *kingdoms*, and the *whole world* itself on fire! Can *that* nation ever raise up its head above the overflowings of ungodliness, and escape being drown'd at last, about whose neck such a monstrous MILLSTONE of *places* and *pensions* is continually tyed?" But if *pensions* are settled upon *some* in the *State*, *army*, or *navy*, who have deserv'd well at the hands of their KING and COUNTRY, and therefore properly and well-bestow'd for their past services: "Does this justify the *Civil-List* either *here*, or in a *sister* kingdom (especially *that*!) being burden'd with those for *such* services, as it would be far from doing the least honour either to THOSE who *bestow*, or THOSE who *accept* them?" Nay rather—"would it not be an insult to common sense and understanding, and a scandal and disgrace even to *modesty* and *human nature*, barely to mention SOME of them?" — "Is it good management or policy in *any* kingdom, to suffer it's *land-tax*, and all those taxes which are so grievously felt by the *manufacturer* and *mechanic* upon the necessary articles of life, to be almost as *high* in time of PEACE, as in *war*?"

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The pride, glory, and strength of this little *island* of ours which we inhabit, is well known among you all to be it's **TRADE**; and “ is *that* in so very flourishing a state either *at home* or *abroad*, as to have *no* complaints among us,” that the *French*, *Dutch*, or *other* nations, under-work us, and consequently under-sell us at *foreign* markets?” Now, “ can this be done by them without *labour* being cheaper?” and “ can this be so without *provisions* being cheaper?” and, “ can *provisions* in any nation possibly be cheap, where, all kinds even of the bare *necessaries* of life, are with-held from the *labouring poor*, (which are the strength and sinews of a nation as well as the *rich*) by the *monopoly*, *engrossing*, *regrating*, and *forestalling* of a set of **WRETCHES**, who, in almost any country but *this* (such are the *blessed* effects of our **LIBERTY**!) would be taken, half a score of them, and *hung up* directly as a terror to the rest, as, indeed, they ought to be: who are a disgrace even to *common humanity* itself?” For every one is so, who, like a *vulture*, can feed and prey upon his fellow-creatures! Now, “ have we laws against this vile oppression and grievance, amongst *too* many others, or have we not?” *If* we have,
for

for humanity-sake, " Why are they not strictly and severely executed?" *If* not, " why are not *such* made, and instantly executed, as will effectually remove this great distress which begins now to be very sensibly felt by the *middle* sort of people as well as the *lower*?" " To what purpose does " the supreme *Father* of mercies, and *God* of all comforts," shower down his blessings daily and hourly upon us? " giving us fruitful seasons, and filling our hearts with food and gladness?" if, at the same time, by AN ARTIFICIAL SCARCITY, wickedly made by *one* set of men, and as wickedly overlook'd by *another*, we are daily starving in the midst of A REAL PLENTY?" Now, " must not the fault of this lie somewhere?"—How far the next questions will go towards answering what I have just now ask'd, I leave *you* to judge, and *These* to consider, whom, surely, it most nearly and principally concerns! " Do not *too* many of our *nobility* and *gentry* suffer *commons* and large waste *pieces* of ground to be *enclos'd*, and many of their smaller *farms* (which would maintain *whole families*) to be engross'd by *one* farmer only, who is already too great and overgrown?" *If* so, for mercy-sake, " what must become of the poorer and labouring

bouring sort of people?" And, "Is this enriching *one* man, at the expence of *many* others and *whole families*, likely to make *him*, his *wife*, or *children* the same plain, honest, sober, frugal sort of people, that *farmers* generally have been used to be?"

And moreover — "To what end is all this oppression of the *small tenents*?" Is it not to save the *steward* trouble in collecting the rents, and for his more easy and quick remittance of large sums at once to the *landlord*?" And "for what?" "Is it not, either to go *abroad*, and squander them away in *France* and *other* countries upon *French* follies, laces, and clothes, and import them in a *low, paltry, sneaking, clandestine* manner, to the distress and ruin of *our own* Trade and manufactures: or else, to supply all the various streams of luxury, folly, and extravagance here *at home*, which are so constantly suffer'd to flow from this GREAT CITY, as its *Fountain-head*?" And, therefore, *if* so, "can it possibly be any wonder, that so many *hundreds* of the poor and labouring people in a year are constantly flocking over from *England, Scotland, and Ireland* to our *Plantations* in *AMERICA*?" As to *Scotland*, indeed — happily for many of *them*! THE TREE OF LIFE has, within these THIRTEEN years

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past,

past, been imported, planted, water'd, nourish'd, and thrives so well, as to afford *them* too much shade and shelter *here*, to quit it for the hot and burning suns *abroad*, except, indeed, for our governments and principal offices of our COLONIES there: as they well know the truth and excellency of what *our blessed Lord* tells us in his holy gospel, so suitable to *their own* country and climate, "That men cannot gather grapes from THORNS, or figs from THISTLES!"—In short—was I to go on asking questions about "what many evils and what little good our late MARRIAGE-ACT has produced—the danger of SEPTENNIAL parliaments;" "The bad policy in suffering not only such a yearly EXPORTATION of HORSES to the neglect of AGRICULTURE, but too often of CORN by not taking off the bounty upon it, when up at such a price;"—"The absentee-tax in Ireland, and the tea-tax on our Colonies ——" "The great corruptions which have crept into the CHURCH as well as the STATE, from the neglect of discipline by our church-GOVERNORS: if it was only as to the dress of the younger part of the clergy; what offence it gives to her few friends, and handle to her many enemies"—"The luxury and extravagance of the age thro'

all orders, ranks, and degrees of people"—
 "the *immorality* and *dissipation* of their
 time and fortunes at *Newmarket*, the
gaming-table, and *other* places of ruin
 and debauchery among *too* many of the
younger part of our *nobility* and *gentry*"—
 "the *ambition* and *avarice* of the *elder*;"
 and "the *too* great *neglect* of *both* as to
 THE DIVINE MAJESTY on his *holy Sab-*
baths, by setting a good example to their
 children and servants in frequenting
church, and observing all good order and
 œconomy at home"—"The *bad policy*
 (not to say INIQUITY) of THOSE whom
 it concerns, as pretenders to PUBLIC œco-
 nomy, in not ordering a *yearly* account to
 be settled of the NATIONAL DEBT." Hence
 arise so many PUBLIC DEFAULTERS of *un-*
accounted THOUSANDS and MILLIONS!
 and, when this is the case with *any* na-
 tion, "what must become of it, in time,
 but (like a *private* man, whose expences
 by far outrun his income) take up the
sponge, quit scores, and become A BANK-
 RUPT?" Was I, I say, to go on asking
 questions, about "the general bad in-
 fluence of *example*, which the *upper* part
 of the kingdom has upon the *middle*, and
they upon the *lower*; and, in short, a
 multitude of things more which might be

mention'd, I should well be thought tedious, and trespass a great deal too much upon your patience! and therefore I would only observe here, once for all, " That when the CORRUPTION of a *nation* is thus so universal, no wonder that we are so daily alarm'd with *murders—adulteries—perjuries—bankruptcies—robberies—house-breakings—decay* of TRADE and MANUFACTURES — *want* both of PUBLIC and PRIVATE CREDIT — *disobedience* in children and servants — *dearness* of provisions — innumerable multitudes of *public-houses* all over the kingdom, to corrupt and ruin the *morals* of the labouring and lower sort of people — *neglect* of God's worship at *church* on the *Sabbath-day*: and *want* of *reverence* and *devotion* in people's behaviour when they are there—the scandalous and offensive *books, prints, statues, and songs*, with which our eyes and ears are sure to be pester'd as we go along the streets and avenues of this GREAT CITY—*want* of common *faith* and *trust* in our dealings with one another to *that* degree, that you scarce know whom to trust to the value of *five shillings*, barely upon the credit of his own *Word*! *Want* of *charity* and *compassion* amongst too many of the *rich*: and *want* of *industry, sobriety, humility,*

mility, modesty, and gratitude amongst the poor!—The dreadful *imprecations* of our lower sort of people among the *men*, and the horrible *oaths* and *curses* even from the mouths of *women* and *children*!—In a word, and, to conclude this first and disagreeable part of the subject, *sins, crimes, and vices* beyond measure, of every kind and shape whatsoever!—

To be drawing now towards a conclusion with the second and last part of it: which is, to shew you particularly, “ that the *grounds and causes* of all the evils in this *nation*, and our *complaints* of THE TIMES, will be found to arise *entirely* from OURSELVES:” *i. e.* “ from a want of a *due* sense of RELIGION among us, thro’ the *whole kingdom* in general, and its CAPITAL CITY in particular!” For, RELIGION, (however it may be derided and reproached in this *nice, squeamish, and delicate* CHURCH age) was always thought by the wiser and more sober HEATHENS, to be a most lasting foundation of laws and societies: as, *without* it, no *government* can subsist, nor *justice* be administered. Thus, PLATO calls RELIGION, “ The BARRIER of *power and justice*, and a TIE of *honesty*;” and TULLY says of the *Romans*, “ That they conquered so many

many nations, *not* so much by *stratagem*, or *superior strength*, as by their strict regard and sacred reverence for RELIGION and VIRTUE!" And therefore, had a most admirable *project*, *proposal*, or *plan* of a late celebrated WRITER * for the advancement of RELIGION and MORALITY in *this* kingdom, been but executed when it was publish'd, (about 60 years ago) the face of affairs *now*, would have been *chiefly*, if not *entirely* changed. I shall, therefore, point out to you such an observation or two of his from it, as will be most serviceable towards filling up this "*sketch* of THE TIMES," which I have here given, leaving it to a far more able pencil to complete the piece.—

"As the power (says he) of giving
 "away all *employments* in CHURCH and
 "STATE is in THE CROWN, either by
 "THE KING himself, or by his *ministers* :
 "it is in the power of every *prince* to
 "make RELIGION and VIRTUE become
 "the *fashion* of the age, provided they are
 "made to be, at the same time, the di-
 "rect and necessary steps to *favour* and
 "preferment. If *princes*, therefore, de-
 "fire to see their people happy and prof-
 "perous, let them make it every man's
 "interest and honour to be RELIGIOUS
 "and

* DEAN SWIFT.

"and VIRTUOUS, by making IRRELI-
 "GION and VICE a *disgrace*, and a sure
 "bar to their promotion in *either*; this
 "they should *first* endeavour to do in
 "their own *courts* and *families*: and then,
 "RELIGION and VIRTUE would soon be-
 "come *fashionable* graces AT COURT, and
 "would be carefully practised as the only
 "methods to get and keep *employments*
 "there: which alone would have great
 "influence on the *nobility* and *gentry*; for
 "if RELIGION and VIRTUE were once
 "understood to be the necessary and di-
 "rect steps to *favour* and *preferment*, then
 "no one would *openly* offend against
 "them, who had the least regard for
 "their *reputation* and *fortune*."

Now to this *first* part of the *plan*, I
 may justly add my *former* remark, "That
 they have two as amiable EXAMPLES be-
 fore their eyes, as *any* court in *Europe*,
 or the *whole world* can produce!"—
 Whether a *method* to restore *this* nation
 to its *real* greatness and glory, *i. e.* its
 RELIGION and VIRTUE, is agreeable or
 no, I know not, nor does it concern me;
 otherwise, I mean, than most heartily
 wishing it was put in practice; and, that
 it is practicable, will be readily confess'd
 by every one who are their KING and
 COUNTRY's *real* friends! there is only

wanting an *heartly desire* and *steady resolution* for ALL PARTIES to *unite* in so good and necessary a work; for alas! what can *half a score* or *an hundred* do, if ALL don't join?" And (as the *plan* observes again) "That some *effectual* attempt should be "made towards *such* a REFORMATION, "is more necessary than people may imagine: as the RUIN of a *nation* is *sure* to "follow "A GENERAL CORBUPTION "OF MORALS AND CONTEMPT OF RELIGION," which seems to be *too* much "OUR case at present! For, when men "in *places* of GREAT TRUST AND POWER "in a nation do their duty for CONSCIENCE-sake: Affairs will *not* suffer "then by FRAUD OR NEGLECT; and, *if* "they believed "A DIVINE PROVIDENCE," and "A FUTURE STATE OF "REWARDS AND PUNISHMENTS," and "acted accordingly," what an happy change of affairs we should *then* have throughout the *kingdom* by such *strong* and *powerfull* EXAMPLES!

HIS PRESENT MAJESTY, (whose life, may God long preserve! it being most particularly dear and valuable to us in THESE CRITICAL AND HAZARDOUS TIMES!) is a PRINCE well known to have many great and good qualities: among which, *integrity* and *truth*—an

heart truly *honest* and *protestant*—a stranger to *hypocrisy*, and detesting *dissimulation* and *flattery*—and therefore, was I now preaching before him, he must give me leave to tell HIM also, (according to *the plan* somewhat vary'd) “ That his best
 “ endeavours to infill *some* share of those
 “ VIRTUES, of which, HIMSELF and his
 “ most amiable CONSORT are possess, into
 “ his PEOPLE ; are a most important part
 “ of his DUTY, as well as his *interest* and
 “ *honour*.”

To conclude—let us consider and well remember, “ That the once famed GRÆ-
 CIAN and ROMAN EMPIRES were en-
 tirely overturned and destroyed by their
conquests in *Persia*, *Asia*, *Africa*, and
Judea : letting in upon them such a de-
 luge of LUXURY, PROFANENESS and IM-
 MORALITY !” —How far the BRITISH
 EMPIRE has been *already* affected (and
may be still *more* so) as to its *religion* and
morals, by that immense flow of *wealth*
 and *luxury* from our *conquests* in the *East*
Indies : and how far *Those* who have
 brought it over, acquired there in so *very*
few years, can reconcile to their own con-
 sciences *the manner* in which they got it :
 and the LUXURY and CORRUPTION, and
 consequently the decline of RELIGION
 and VIRTUE in *this* kingdom, I leave to
them—

themselves to consider!—But most sure I am of this *one* thing, “That in *any* kingdom, either *abroad* or *at home*, when the *man* once suffers himself to be enslaved to AMBITION and EXTORTION, or to LUXURY and PLEASURE, the *christian* is *not* very likely to stay long behind!”—There *must* be, then, you see plainly, ONE GRAND RESTORATION to the principles of RELIGION and VIRTUE in *educating* the *rising* generation of the *rich*, *middle*, and *lower* sort of people in *this* kingdom! Otherwise, all the *preaching* of the *clergy* to *doom’s-day*, and all pretences to *patriotism* and *public spirit* of the *laity*, is, and will be, doing nothing at all! As he, that would have his garden fruitful in *Autumn*, must take care to dig, weed, and plant it well in the *spring*. Accordingly, *Solomon* finely and justly observes to us, “Train up a child,” says he (but how? *Not* in the way that he is going: for then, 10,000 to 1 but he is ruin’d! No— but) “in the way that he *should* go: for when he is old, he will *not* depart from it!” Let all parents and guardians, then, make it their chief care and concern to plant in their *children’s* hearts the early seeds of RELIGION and VIRTUE! Let them teach them, almost from their very *cradle*, and repeating to them

them as they grow up, such as, “to *think* and *speak* awfully of THE MOST HIGH GOD!” “reverently of RELIGION,” and “respectfully of its MINISTERS!” “Honour and obedience to parents—duty to their king and country; Sobriety and temperance to themselves, justice and honesty to others, and a general love and good-will to all their fellow-creatures!”

One great error prevailing in *this* kingdom, and its CAPITAL CITY in particular, is, that we have here *too much* preaching, and *too little* catechizing children, at church by *the* clergy, and at home by their parents! Now, the want of *this* is the fountain-head of all our evils and distresses! as *this* would be laying the *true* and *only* foundation of RELIGION and VIRTUE in their young and tender minds, by instructing and keeping them to the very first principles of it. Had we, therefore, *less* preaching and *more* catechizing, I am most certain, that we should have a much *deeper*, and consequently a much *better* sense of RELIGION, which would influence our whole lives and conversations! For to preach to people without their knowing the *principles* of their RELIGION, is like building an house without first laying a *foundation*. It is this want of *catechizing*, or *instructing* youth in these principles, that

that has been the *true* and *only* cause of all those MONGREL *sects* and *opinions*, which have so disturbed the *private* peace and happiness of families, as well as the *public*, and almost destroyed what *little* RELIGION there is now left in the nation! For the minds of *too* many people, *now*, are so blown up with noise, nonsense, wild and empty notions, that among *those* of *forty* or *fifty* years old, you will scarce find *any* able to give *that* account of their faith, as *Christians*, which *formerly*, you might have had from a boy of *ten* or *twelve*; and therefore, what the *pulpit* has neglected, and consequently disorder'd and destroy'd, the *desk* must restore.—Had *this* been done at the beginning of the *present* century, and constantly kept up, not only in time of *Lent*, but also *all the year* round: We should have had no room for *complaints*, “That former times were BETTER than the present.” We live *now*, at *this* day, in the VERY BEST TIMES of the world! and most sorry I am to say it, in the VERY WORST TIMES also! *Best* from GOD! and *worst* from OURSELVES! and therefore, after all—If *private* people will, by a foolish and amazing extravagance, plunge themselves headlong into *debt*, and then rail and cry out at the *badness* of THE TIMES, because

because they are ARRESTED : and if the PUBLIC MONEY, instead of being skilfully and honestly apply'd (as it ought to be) to THE PUBLIC SERVICE, is embezzled and squander'd away, for " SECRET SERVICES," and other *base, mean, and scandalous* purposes, and *no* enquiries ever made, or *suffer'd* to be made, what is become of it, or how it is apply'd :— And, if an honest, faithful, and loyal body of CITIZENS *petition* and *remonstrate* to their SOEVRIGN, (the FATHER of his *people!*) against " ENCROACHMENTS on their *liberties,*" and the *grievances* are suffer'd to remain by THOSE that are about him, still *un-redrest* :—

In short—if the *public* welfare and honour, peace and happiness of A KINGDOM *must* be sacrific'd to all the little, dark *cabals*, and private, *personal* piques, resentments, and revenge of THOSE IN POWER, who, while pretending to be " THE KING'S FRIENDS," are only securing *possessions* for THEMSELVES, and *titles, places, and reversions* for their WIVES and FAMILIES ! I say, if even *these few* things are so, (and many more I could mention) how unreasonable, foolish, and absurd, are all our *complaints* of the *badness* of THE TIMES !—*Prime ministers, politicians, and others,* may offer *plans, schemes, ways, and means,* to make a nation

tion *great* and *powerful* as they call it; but let me tell them, that they must, first of all, make it RELIGIOUS and VIRTUOUS! and then it will be *truly* great! and therefore, there is but *one* thing that can possibly save *this* nation: and *that* is, “by rousing it from its stupid *lethargy* of sin and wickedness, with the *Almighty* *thunder* of some SIGNAL JUDGMENT!”— There is but *one* thing that can disarm THE ALMIGHTY of his *thunder*; and *that* is, “A NATIONAL REPENTANCE AND REFORMATION!” And, there is but *one* thing more, that can *continue* to save it, *after* it has been thus rous’d and reform’d: and *that* is, “by keeping the *rising* generation to a *proper* sense of their duty in *catechizing*, or “*instructing* them in the *principles* of RELIGION!”—— But *all* nations, like the *human* body, have their *infancy*, *growth*, and *perfection*. How far we of *this* kindom are *past* that perfection, and our COLONIES abroad every year arising towards their *growth*, needs no great sagacity to foresee, or to foretell, “that *the* seat of THE BRITISH EMPIRE may be translated over there much sooner than we imagine!” Some of our COLONIES have *already* begun to shake off *the* yoke: and when *the* children find that THE MOTHER is *arbitrary*, *oppressive*, and *tyrannical*: no wonder, that *they*, in *their* turn,

turn, act the part of *the rebel*. How far THOSE *in the administration* of affairs of *this* (and our *other* two) kingdoms are concern'd, either PASSIVELY, or *actively*, in enabling them to go on in *this* manner, I leave to their OWN CONSCIENCES to determine; but, to be sure, all such *must* be the "*king's REAL friends*;" and, no doubt, the same *honest* and *worthy friends* to these *poor, distressed, and DEPOPULATING countries*!—I have now done my duty so, as becomes every HONEST Briton, REAL patriot, and TRUE minister of the Gospel of CHRIST: In "*crying aloud*" (as the *prophet* says) "*and sparing not, even from THE THRONE down to the cottage, in shewing my*" countrymen their transgressions, and *the house of ENGLAND* their sins! in "*being* (as St. Paul says)" instant both *in season, and out of of season*! in reproof, rebuking, and exhorting with all due, and I hope decent authority!" and tho' I am *truly* sensible, that (as St. Paul says, again) I am *not* come to you with *excellency* of speech: nor is my preaching in the *enticing*, or COURTIER-like, words of *man's* wisdom: yet I (thank God!) can lay my hand upon my heart, and speak it with a most safe conscience, "*that I am a slave to no party, but what I have said, arises as much*

much from the *sincerity of a FRIEND*, as the duty of A MINISTER.

Let us then, my brethren, of *all* ranks, orders, and degrees of people in *this* kingdom, utterly banish from us all our *fashionable* SINS and VICES, and take up, and consequently practise the *opposite* VIRTUES and GRACES! that so, we may turn aside the *wrath* of THE GREAT GOD OF HEAVEN; and let us well consider and remember, “that his MERCY will *not* permit him *entirely* to overlook his JUSTICE.” I have now, with more freedom, perhaps, than is agreeable to THE TIMES, in *some* measure laid before you THE PRESENT STATE of affairs in *this* nation.—Be it so.—But I appeal to all TRUE *Britons* and SINCERE *Christians* to justify me. Leaving it to all TRIMMERS and TIME-SERVERS in *Church* or *State* to NIBBLE at it, and *censure* it as much as they please; and therefore, if THE PRESENT STATE of things will *not* bear me out in speaking thus plainly and honestly: why then, TRUTH, HONESTY, RELIGION, and VIRTUE, *fare ye well!*

Now to the only wise God be ascrib'd all honour, and glory, &c. &c.

T H E E N D.